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Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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SIC SEMPER TYRANNIS

(This is the official motto of the State of Virginia, and means "Thus Always To Tyrants")

The Richmond Ministers Association adopted a "Statement of Conviction on Race" which criticized Gov. Thomas B. Stanley and the legislature for "their exceedingly inept handling of the "current racial situation."

The statement, according to a spokesman, is designed as a credo around which Virginians who oppose the Stanley no-integration plan and anti-NAACP bills can rally.

It said the governor and the legislature "coerced their own solution without due consideration of either moral or religious teaching . . ."

"The legislature has taken long strides toward a vindictive, dictatorial way of government, foreign to our traditions and guaranteeing years of tension if not tragedy among the citizens of Virginia," the ministers declared.

The statement was approved at a meeting of the association. Of about 60 ministers present only one cast a dissenting vote. The majority of the clergymen attending were white.

The group condemned the no-integration plan and the anti-NAACP bills passed by last year's special session of the legislature and recommended that social custom violating the dignity of the Negro be eradicated as soon as possible, wherever possible.

One of the bills most criticized in the statement may make the ministers' action illegal, but a spokesman emphasized the group is not trying to make a court test of the measure.

The bill makes it a misdemeanor for any organization to attempt to influence public opinion or the legislature "in behalf of any race or color," unless the organization has registered or later registers with the clerk of the State Corporation Commission. The association has not registered.

The ministers intend to send copies of their statement to other religious and educational groups and to publish it in Virginia papers. They invited other individuals and groups to subscribe to their pronouncement.

The statement begins with a declaration that "this is God's world . . . operating under God's laws."

Then it says that the traditional greatness of Virginia democracy has "stemmed from its repeated enunciation of such basic ideas as the reality of man's dependence upon Divine Providence; and the consequent rights of men as individuals in society."

Excerpts from the statement follow:

"It is not our wish to deprecate, as individuals, those in public office who have brought our state to this tragic situation . . . However . . .

"These men have taken a grave problem having significant moral and religious overtones and coerced their own solution without due consideration of either moral or religious teaching.

"They have taken an educational problem and coerced a solution without serious consultation with independent educators, available at their very fingertips.

"They have taken an interracial problem and coerced a solution without even the courtesy of including in their study group members of both races.

"They have taken a problem relating to the youth of Virginia and coerced a solution without the mind of the maturer youth involved.

"They have passed this legislation in open defiance of the

Supreme Court's interpretation regarding what is the right of an American citizen."

The statement also declared that "the legislature has taken long strides toward a vindictive way of government . . . with strange persistence compounded of pride, prejudice, personal bitterness toward persons of opposite opinions, and the wide distortion of the truth by some members."

"To cap the whole of it," it added, the General Assembly has forbidden free criticism of "its coerced solutions," except by politicians.

The association recommended:

1. The rescinding of House Bill No. 60, the anti-NAACP bill which makes it a misdemeanor for an unregistered organization to attempt to influence public opinion or promote or oppose the passage of legislation affecting any race or color.

2. That all Americans obey local, state or federal authorities "where it violates no moral or religious principle" and that the state government "act with loyalty and with maturity" in co-operating with the established agencies of the federal government.

3. That local communities be permitted to govern their own school systems.

"In time it will be possible to establish a school system satisfactory to thoughtful people of both races and to the Supreme Court of the United States," the ministers said, "if education is returned to the educators for administration and if they are given the support of the state government and of the newspapers and other information agencies."

The special session of the General Assembly also enacted legislation removing pupil assignment powers from localities and placing it in the hands of a State Pupil Placement Board. Another approved measure cuts off state funds to an integrated school. (*Religious News Service*, January 30)

THINK "RIGHT", DO "RIGHT" OR MOVE!

A young Methodist minister who is trying to integrate Negroes into his church has been notified that he will be evicted from his apartment.

The Rev. David K. Fison, 35, said he has been served with a notice to vacate his home . . . by April 15.

His landlord Matt Kral . . . said he is asking the Rev. Mr. Fison to leave because of the minister's attempts to integrate the South Deering Methodist Church.

The minister, who is white, began the movement last September, three months after he became pastor.

He has also led an interracial group in a peaceful movement to end intimidation of Negro residents of the nearby Trumbull Park housing project . . . , scene of racial disorders.

Kral contends that the minister is acting in opposition to the majority of the residents in the area.

"If Fison is to stay in this community, I don't want him living in my building carrying on in opposition to the way the majority of us feel," Kral told the Daily News. . . .

The minister's superior, the Rev. Dr. Wesley Israel, Methodist district superintendent, said Kral would be invited to meet with church officials in an effort to prevent the eviction.

The church does not intend to compromise on the integration issue, the Rev. Dr. Israel said.

Methodist Bishop Charles Brashares said the Rev. Mr. Fison will have the full support of the church.

"In free America, who has authority to close the doors of a Christian church to any citizen?" he said.

"The church did not put Negroes there (in Trumbull Park), but it will serve them as long as they are part of the community."

Kral described the young minister as "an integrationist and not a minister."

"Nobody is happy with Fison living in South Deering — nobody but the colored people," he said.

"He evidently came out here to integrate and not to do his job as a minister. He has made his bed. Now he has to sleep in it." . . .

A congregation of some 30 members at the time dwindled to about 10 after Negroes began to attend the church.

It has since risen back to 30.

Church meetings are held in the Pork District's Trumbull Park fieldhouse, adjoining the housing project, because the church building at 105th St. and Torrence, was destroyed by fire in December, 1955.

Aerial bombs have frequently been set off during the church services since the integration began.

The Rev. Mr. Fison explained that two or four Negroes will become official members of the church for the first time on Palm Sunday, along with a half dozen white persons.

They have been taking a training course in preparation for membership for the last few months, he said.

The minister, who left a prospering church in Fox Lake for his present assignment, lives in the six-room apartment with his wife and two daughters, ages 9 and 4.

If he is evicted, he said, he probably would not be able to rent an apartment elsewhere in the South Deering community. (*Chicago Daily News*, March 21)

PIONEER PROJECT IN PRIVATE HOUSING

Segregation in private housing is being successfully challenged in a suburb of Philadelphia.

That Negro and white families can be good neighbors is being proved in an interracial colony of ranch homes nearing completion at Trevose in Bucks County.

The project, Concord Park, is attracting nation-wide attention as the first privately built residential development in which open occupancy has become a reality. . . .

Out of about 140,000 new homes built in the area between 1946 and 1953 only 1,044 or less than 1 per cent of the total were sold to Negroes, who make up 20 per cent of Philadelphia's population of almost 2,500,000.

And none of the thousands of homes recently built in Levittown and in Fairless Hills in Bucks County was sold to a Negro.

Concord Park did not spring up overnight. It is the result of years of preparation carried on in spite of difficulties.

It is largely the creation of one man, Morris Milgram. He joined his father-in-law's Philadelphia building concern in 1947, when he was 30 years old, on the condition that when he learned enough about building he would be permitted to build housing without racial restrictions. . . .

In 1952 when Mr. Milgram announced his plans for an interracial community he was confronted with cynicism, disbelief and antagonism. Contractors, bankers, real estate men and even those who had been urging open-occupancy housing predicted disaster. Financial loss, professional ruin and public stigma were forcefully mentioned, and violence and community strife were foreseen.

But Mr. Milgram, as tenacious as he is idealistic, went ahead. He was joined in the summer of 1953 by George E. Otto, a home builder in Philadelphia and a leader in the Society of Friends. In nine months they raised \$150,000 working capital from sixty-five stockholders, including a group of Quakers. . . .

After a long search for mortgage financing — some forty lending institutions turned the builder down — financing for the first section of about thirty homes was obtained from the Bowery Savings Bank of New York. Additional funds were later provided by the People's National Bank and Trust Company of Langhorn, Pa.

When the development opened in August 1954, people flocked to see the model house — a three-bedroom ranch home priced at \$11,990. Within six weeks, Mr. Milgram says, he could have sold five homes to Negroes for every one sold

to a white. He faced the prospect of turning the development into an all-Negro community.

When it was made clear to white buyers that they could not count on a "white-only" community, many lost interest. The Milgram organization worked hard to find white buyers. . . .

These efforts brought enough white purchasers to integrate the first thirty of the 139 homes on a 50-50 basis, but it still did not produce a steady flow of white home seekers.

To secure enough white buyers Mr. Milgram reluctantly set a quota of 55 per cent white families to 45 per cent Negroes. It was later found that white buyers would not buy without assurance that Negroes would be in a minority. Mr. Milgram does not like the occupancy quota — which is a form of discrimination — but he says that the alternative would have been a nearly all-Negro community. This has been the fate of other open-occupancy projects.

All except five of the 139 homes in Concord Park have been sold to white families under the quota system.

The three-bedroom basic house now is priced at \$12,690. A four-bedroom house with an extra lavatory and a playroom is selling at \$14,350.

No family has moved out of Concord Park. There has been no vandalism and no incidents. The children play together. The parents join in community enterprises, such as building a playground and setting up a baby-sitting pool, and do not differ in the degree of friendliness from families in other residential communities.

The success of Concord Park may result in racially integrated housing sooner than many experts have predicted, according to a study of the community made by the Institute for Urban Studies of the University of Pennsylvania.

The study found that white buyers in Concord Park vary in occupation from truckdrivers to college instructors. . . .

The average family income is \$5,998. About one-third of the white wives work.

The Negro families have an average yearly income of \$6,361, and 50 percent of the wives are employed. . . .

The report noted that among the white buyers "there is no excess at all of idealists or crusaders." About 70 per cent belong only to church groups, unions or professional societies. . . . (*New York Times*, March 10).

THE BUILDING OF A BIGOT

"Negroes and white people do not go the same places together. We live in different parts of town. And we are kind to each other. This is called our Southern Way of Life.

"Do you know that some people in our country want the Negroes to live with the white people? These people want us to be unhappy . . . They want to make our country weak."

Aimed at third and fourth graders, the quotations are from "A Manual for Southerners," first installment of which appears in the current edition of the Citizens' Councils official newspaper. . . .

W. J. Simmons of Jackson, editor of "The Citizens' Council" and administrator of the State Council, declined to identify the authors of the manual.

"I will only say that they are two public school teachers in Mississippi," said Simmons. "They don't want to be identified for fear of reprisals.

"The part of the manual which appears in the current edition is for third and fourth graders. The sections for fifth and sixth graders and for junior and senior high school students, run much longer. It will take about a year to complete serialization of the manual in our monthly paper. The manual has never been published before." . . .

According to the circulation list of the Citizens' Council, 4,000 copies of the newspaper are sent to schools and libraries throughout Mississippi and in some other states. . . .

The manual, written in simple easy-to-read language, also appeals to Southern children to think of themselves as Southerners and says God wanted the races to live apart.

"Do you know what part of our country you live in" it asks. "You live in the South . . . We are called Southerners. Southerners are people who live in the South. You are a Southerner. You live in the South."

The manual says "God put the white people off by them-

REPORT ON KOINONIA

(From the National Sharecroppers Association)

What is Koinonia Farm? An interracial project 150 miles south of Atlanta in Sumter Co., Ga. Address: R. D. 2, Americus, Ga.

Why are we interested? Because such organizations as the States Rights Councils and Ku Klux Klan are attempting to drive out this racially integrated group.

When and why was it founded? In 1942 by two southerners who viewed the southern tenancy system as a basic cause of poverty and racial tension and decided to do something about it. They wanted to show that farmedout land could be reclaimed and to demonstrate good farming methods, practice brotherhood among all men, and do in the country what a neighborhood house does in the city — meet human need however it could.

What it has accomplished.

1. It has introduced new crops, better livestock and improved farming methods. Has expanded its farm from 440 to 1,100 acres and its membership to ten families, using the farm as a demonstration center and as a self-supporting base for social outreach.

2. By grading and marketing neighbor's eggs, Koinonia built up a market, thus encouraging the poultry and related businesses (feed, poultry supplies, etc.) Today Sumter Co. is one of Georgia's chief egg producing counties.

3. It was instrumental in securing phone service and paved roads for the area.

4. While sharing milk, eggs, and produce with needy neighbors, Koinonia Farm conducted adult classes in farming, first aid, and auto mechanics to help them raise their own standard of living.

5. For ten years Koinonia used a farm truck as a free school bus for the district's Negro children.

6. Koinonia opened the Farm's recreational facilities to the neighborhood on an unsegregated basis, ran an unsegregated vocation school and for two years conducted an interracial childrens camp.

What started trouble. In April, 1956, two Negroes in Atlanta (one a Korean war widow) appealed to Dr. Clarence Jordan, leader of Koinonia Farm, for aid in gaining admittance to Ga. State College of Business Administration. Jordan was reported in the papers as trying to start trouble. This inflamed public sentiment, already on the defensive against the Supreme Court's desegregation decision.

Subsequent developments.

1. In June an injunction based on a trumped up charge was filed vs. Koinonia interracial camp.

2. In July Koinonio's roadside market was bombed — damage \$3,000. In January 1957 it was completely destroyed by dynamite.

3. A gradually increasing economic boycott was imposed. Dealers refused to sell Koinonia seed, fertilizer, machine

repair parts, petroleum products, butane gas, or to buy its crops.

4. A fourteen year old boy suffered such physical abuse that he had to be taken out of public school.

5. Insurance policies on both cars and buildings were cancelled.

6. A local bank refused to give any more crop loans.

7. A house has been burned.

8. Shots have been fired into Koinonia residence area — one over the children at play. One entering a home, narrowly missed a ten year old girl. One shot a flashlight out of the hand of an unarmed man. A sub machine gun fire mounted on a speeding car and using tracer bullets, shot into a car in which a man was seated and into a house where people were sleeping. So far no one has been injured.

9. Crosses have been burned near the homes of Negroes friendly to Koinonia. A friendly white neighbor found kerosene flares planted in his barn. By intimidation of their friends Koinonia members have been virtually isolated.

10. Recently the K.K.K. sent a 70 car motorcade to the farm with an offer to handle the sale of Koinonia's property. **Koinonia's response.** A Negro member whose life was in danger has been evacuated with his family. A white family accompanied them. But Koinonia wants to maintain its home in Ga. They have broken no laws. They are not trying to force their views on anyone. They ask only the right to hold their own beliefs and maintain their interracial community unmolested, and the protection of the law. Both have been denied them.

What can be done to help:

1. Letters to such papers as the ATLANTA CONSTITUTION, Atlanta, the MACON NEWS, Macon, the COLUMBUS LEDGER INQUIRER, Columbus, the GAINESVILLE DAILY TIMES, Gainesville (all of Georgia) commanding them on editorials and articles condemning violences against Koinonia Farm.

2. Letters to the AMERICUS TIMES RECORDER, Americus, Ga. might agree with the paper's stand, namely, that violence discourages tourists and new business in the area and then urge a strong editorial stand in favor of the protection of citizens against violence as an American principle.

3. Koinonia needs insurance for its cars and buildings. Any suggestions as to how such insurance might be procured would be greatly appreciated.

4. Koinonia can provide speakers for churches, synagogues, clubs, and unions upon request. Call J. W. Thomas, American Baptist Headquarters in New York, JUDson 2-1420.

5. Send small or large contributions to Koinonia Farm Americus, Georgia to help repair facilities destroyed by dynamite and fire, and to help defray the added costs of selling farm produce and buying supplies due to the boycott.

selves, He put the yellow, red and black people by themselves. God wanted the white people to live alone."

"White men built America," the manual says. "The Negro came to our country after the white man did. The white man has always been kind to the Negro. But the white and black people do not live together in the South . . ." . . . (*Newport News, Va. — Daily Press*, March 1)

INTEGRATION IN N. Y. CHURCHES

Churches in New York are moving to the fore in the city's integration efforts.

About half of the Protestant churches in four boroughs are estimated to have an interracial following of some sort and some are making sustained efforts to increase integration.

These findings came from the analysis of a report . . . on a survey of Protestant church integration.

Conducted by the Protestant Council of the City of New York, the study is believed to be the first comprehensive one of its kind here. It is regarded as a landmark in growing Protestant promotion of integration.

The report was based on questionnaires returned by 316 of the 1,500 churches queried in all boroughs except Queens. There, a borough council of churches is conducting its own survey.

Returns will be sought from many more of the 1,500 member churches. The final document will be sent to church leaders (in New York) and in other cities to foster integration by providing a study of methods of its achievement. . . .

The churches that returned questionnaires were classified as follows: 51 per cent segregated, 25 per cent nonsegregated and 24 per cent integrated. The categories were defined as follows:

Segregated — a church with membership "predominantly — typically more than 95 per cent — of one race and with no persons of other races participating in parish organization. Thus a church with a large congregation including only one Negro family would be called "segregated."

Nonsegregated a church having "a reasonable percentage of persons from minority groups in membership, in church attendance, and/or in the church school and other organizations."

Integrated a church in which persons of minority groups "are serving as officers of the church or on boards and committees to a degree that indicates minority groups are participating in the leadership and activities of the church."

Churches termed segregated were white without Negro participation. It was noted that the main reason for segregation was geographical — white and Negro neighborhoods.

It was found that "the majority of churches classified as segregated" would welcome others and that "almost an equal number would accept persons of other races into church membership."

Integration is proceeding most rapidly in changing neighborhoods, with increasing numbers of churches making sustained efforts to serve an interracial community. In some instances churches are providing facilities for persons of another race who are some distance away but have no church. . . . (*New York Times*, February 10)

INDIAN RIGHTS COMMISSION

The establishment of a five man Commission to promote better understanding of the rights and responsibilities of the American Indian was announced . . . by Robert M. Hutchins, President of the Fund for the Republic.

The Commission will be headed by O. Meredith Wilson, President of the University of Oregon. Its initial grant from the Fund is \$100,000.

Serving with Dr. Wilson on the Commission are Charles A. Sprague, publisher of the Oregon *Statesman*; Karl Llewellyn, Professor of Jurisprudence, University of Chicago; Arthur M. Schlesinger, Sr., Professor Emeritus of History, Harvard University; and W. W. Keeler, Vice President and General Manager of Phillips Petroleum and Chief of the Cherokee Nation.

According to Dr. Wilson, the Commission "will seek to arrive at an understanding of the obligation of other citizens and of the federal and state governments to the Indians."

The Commission will also "consider legal, economic and social measures affecting Indians with a view to their fuller and more responsible participation in American life."

Dr. Wilson declared that the work of his Commission could be particularly valuable at the present time in view of the "notable change which is taking place in the U. S. government's policy for handling its treaty and moral responsibilities towards the American Indian."

The government's policy shift is likely to be accelerated, Dr. Wilson said, because of "the growing concern about racial integration in the civil and social life of American citizens."

"The position of the American Indian and their ways of life is unique. As American citizens they are entitled to the rights of citizens. As descendants of the aboriginal inhabitants, they may claim additional rights under various treaties. As members of cultures rich in their own individual tradition, but yet more primitive than the culture by which they are surrounded, many Indians may be unprepared for immediate assimilation.

"Pressures which might discourage or disrupt the Indian communities could create irreversible social action tragic to individual Indians, and fatal to cultural attributes, the survival of which may be in the best interest of the American people."

. . . (*News Release from Fund for the Republic*, March 25)

PRAYER PILGRIMAGE

Negro leaders of fifteen states laid plans . . . for a "Prayer Pilgrimage for Freedom" in Washington on May 17.

It will mark the third anniversary of the Supreme Court's decision outlawing racial segregation in public schools.

Spokesmen for the planning group told reporters afterward that the visitation would "demonstrate the unity of the Negro community with regard to civil rights demands."

"The occasion will show our support of the Supreme Court opinion," said Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People. "We want to protest the intimidation and terror under which colored people are living."

Mr. Wilkins, as one of the spokesmen, emphasized, however, that the "pilgrimage" was not planned as a "march on Washington."

His remarks were seconded by A. Phillip Randolph, president of the Brotherhood of Sleeping Car Porters, and the Rev. Martin Luther King, Jr., leader of the recent bus integration movement in Montgomery, Ala.

The three leaders said they anticipated "a minimum of 50,000 Negroes from religious, civic, labor and other groups from various parts of the country to make the 'pilgrimage.'

Preliminary plans call for an outdoor program at noon on the steps of the Lincoln Memorial. The leaders said they had forwarded a request to the Department of Interior for use of the memorial site, but had not yet received a reply.

A spokesman at the Interior Department said the request was being "processed." He gave no indication of the action officials might take. . . . (*New York Times*, April 6).

WORTHWHILE READING

A PICTORIAL HISTORY OF THE NEGRO IN AMERICA TODAY, by Hughes and Meltzer. Crown Publishers, Inc., New York, N. Y., 1956. \$5.95.

AMERICA'S TENTH MAN — A Pictorial Review of One-Tenth of a Nation Presenting the Negro Contribution to American Life Today, Compiled by Lucille A. Chambers. Twayne Publishers, New York, N. Y., 1957. \$7.50.

THE NEGRO POTENTIAL by Eli Ginzberg. Columbia University Press, Washington, D. C., 1956. \$3.00.

CHRISTIANITY AND RACE by Philip Mason. St. Martin's Press, New York, N. Y., 1957. \$2.50.

EQUALITY OF OPPORTUNITY by John Hope, II. Public Affairs Press, Washington, D. C., 1956. \$3.25.

THE LIBERTIES OF AN AMERICAN by Leo Pfeffer. Beacon Press, Boston, Mass., 1956. \$5.00.

THE CONSTITUTION by Joseph N. Welch. Houghton Mifflin Co., Boston, Mass., 1956. \$3.75.

WHAT'S HAPPENING IN SCHOOL INTEGRATION? by Fleming and Constable. Public Affairs Pamphlet No. 244. Available from Public Affairs Pamphlets, 22 East 38th St., New York 16, N. Y., 25c.

FEAR AND PREJUDICE by Selma Hirsh. Public Affairs Pamphlet No. 245. Available from Public Affairs Pamphlets, 22 East 88th St., New York 16, N. Y. 25c.

INTEGRATION NORTH AND SOUTH by Loth and Fleming. The Fund for the Republic, Inc., New York, N. Y. Single copies 40c. Order from Meridian Books, 17 Union Square West, New York 3, N. Y.

THE ST. LOUIS STORY: A Study of Desegregation by Bonita H. Valien. A Freedom Pamphlet, published by the Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y. 35c.

MIRACLE OF SOCIAL ADJUSTMENT: Desegregation in The Washington Schools by Carl F. Hansen. A Freedom Pamphlet, published by the Anti-Defamation League of B'nai B'rith, address above.

SUMMER TRAINING OPPORTUNITIES

NATIONAL INTERDENOMINATIONAL INSTITUTE ON RACIAL AND CULTURAL RELATIONS (9th Annual Institute) — McCormick Theological Seminary, Chicago, Ill. August 5-9, 1957.

At this Institute special emphasis and concern will be given to leadership training for persons working at state and city levels of denominations and councils of churches. Special time will be devoted to the subject of planning and convening local workshops as an instrumentality of facing some of the tangible goals at the local level.

WORKSHOPS IN HUMAN RELATIONS, Syracuse University, Syracuse, N. Y. July 1 - August 9, 1957.

The workshops are designed to permit people with an interest in human relations to enroll for the first three-week program, which will deal with basic literature, research, methods and materials in the field of human relations; to provide an advanced opportunity during the second three-weeks to develop special projects or programs and engage inactivities to develop further skills and understandings in human relations.

RELIGIOUS LEADERS SPEAK

A group of nationally-known Christian clergymen, Protestant and Catholic, white and Negro, living in the North, impressed by the recent appeals uttered by groups of Negro clergymen in the South, have received intimations of appeals to be made in the near future by white Southern clergymen as well. Accordingly they have wished to define their own position in the situation these Southern clergymen discuss, and have issued the following statement:

Much national publicity has been given recently to the doings of movements recently organized in the South for the purpose of spreading high-powered white-supremacy propaganda. The recrudescence of the Ku Klux Klan arouses mem-

ories of the Klan's far-flung activities in days which the present generation expected had passed forever. Expressions of antagonism and even hate directed at certain groups of citizens have already mushroomed into open violence and have created widespread tension and fear.

Passions of hate and violence readily inflame the minds of emotionally unstable people. Abundant evidence is at hand that inflammatory printed material is being circulated and distributed from centers in widely scattered parts of the country. Proliferation of such anti-social material is a deadly blow to the sincere efforts that citizens of all faiths are making to further the cause of civic peace.

The undersigned, clergymen of various Christian faiths, believe they are voicing the sentiments of a considerable number of fellow citizens who are deeply concerned about this unwelcome appearance in our midst. We earnestly hope that this concern may become general. We feel that the proper authorities, both state and federal, should look much more closely into this disturbing situation. The emergence of violence and hate is a problem that concerns the entire nation, and we would welcome a stronger leadership from our President. Now that our Vice President is extending the greetings of the American people to the newly born Republic of Ghana, it would be unfortunate if the impression was conveyed to this Negro nation, assuming for the first time its full political responsibilities, that our government was indifferent to the situation of its own Negro citizens.

At the same time, it is fitting that we express our admiration for the courage and truly Christian spirit of those far-seeing citizens, clergy and laity, white and Negro alike, who are working for peace and better understanding in the troubled areas of the South. Their efforts have already borne more fruit than the nation at large is aware of. We are convinced that their attempts to solve the difficult problem of their own communities in their own way should have the support of the people of the entire nation. The keen distress of the moment does not quench our hope that the justice and charity of our Saviour's Gospel will in the long run prevail. Dr. Eugene Carson Blake, President, National Council of the Churches of Christ in the U.S.A. New York; Rt. Rev. Angus Dun, Bishop, Washington Cathedral Washington, D. C.; Dr. Reinhold Niebuhr, Vice President, Union Theological Seminary, New York; Dr. Liston Pope, Dean, Yale University Divinity School, New Haven; Rev. John LaFarge, S.J. Associate Editor, "America" New York; Dr. James H. Robinson, Pastor, Church of the Master, New York. (News Release, Catholic Interracial Council March 7)

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

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